

Yet he thinks such marriages inexpedient, yet as a judge in an ecclesiastical court he cannot pronounce them incest. Nor do the brethren who wish the law to stand, so regard it. For they do not propose to put those who are in such marriage out of the church; but wish to condemn them as incestuous, and leave them in it. If, then, they regard it *sin*, they must consider it a venial sin.

The subject was further discussed by Messrs Hamilton, Hall, Burton, Grier and Rice, and the Assembly adjourned.

Further notice of the debate may be given to-morrow.

THURSDAY, May 22.

Prayer by the Moderator. Minutes of yesterday read and corrected.

Dr. Lord presented a report from the com-

Rev. Dr. Knox, delegate from the Reformed Protestant Dutch church. Rejoices in the success of the Board of Education. He believes also, that the American Tract Society has likewise done, and is yet doing a vast amount of good. He requested the reading of a letter from Dr. Alexander, of Princeton, on the subject

Dr. Alexander testifies warmly to the usefulness of the Society, and thinks that the late alterations on the alteration of books will make the committee more careful in future.

The committee on mileage have reported that there had been paid to the Treasurer \$121.89, giving one cent three mills per mile to the members claiming mileage for the distance traveled. Reports accepted and the mileage ordered to be paid.

the Assembly by sending this question to the Presbyteries, should seem to be in favor of changing our constitution. It was referred to the Presbyteries in 1826, when there were 8 Presbyteries in all. Of these 18 were in favor of the change; 50 against it; 20 did not act but may be presumed to have been adverse to the change.

held, the law in Leviticus does not regulate Christian marriages; then there is no regulation of marriages in the whole Bible; and the formation of families—the subject most important to the church, and even to the State itself, must be left to be regulated by the passions of men, just where the passions of men are most uncontrollable: or the formation of families must be left to the regulation of the civil law, which, in

Some have contended that the law in Leviticus relates to adulterous connexions, not to marriage. But, sirs, is there another such law in the whole Bible as this would be? Is there any law reciting, "you shall not kill your mother? sister? or neighbor?" Such a law would be a *permission* to kill any persons not included

in the prohibition. So if this law in Leviticus refers to adultery and not to marriage it would be a permission to commit adultery with certain persons. But if it does not refer to marriage, then it sustains the rule in our book which forbids a man to marry the sister of his deceased wife.

ry of families; and while the reason of a law re-
mains the law itself remains under the Divine
Government. In Lev. 8: 24, we find the Go-
dfiles were cursed for not obeying this law; and
the Jews forbidden to follow their ways. The
terms of this law forbid marrying any that are
near of kin. Now, vs. 13 and 14, Your father's
sister, mother's sister, your wife's daughter be-
fore a former marriage, are all declared to be near
of kin. Now if the death of the wife or husband

Now, since the principle of this law is nearness of kin, this principle being often affirmed in scripture, prohibits all and every marriage in which falls fairly under it; and such certain

is marrying the sister of a former wife who always and rightly called your own sister, as the aunt of your children.

It is evident that the Jews were governed not by the specifications alone, by the principle of the law, because the specifications are not complete. For there is no law forbidding a man to marry his own daughter, while he is forbidden his grand step-daughter. Does any one believe

that the marriage of an own daughter is allowed by the same law which forbids the marriage of these more distant relations? But if not—if we are to be governed by the principle of the law, which is nearness of kin, then the dispute is at an end, for no one will doubt that more distant relationships are prohibited, the fact which exists between a man and his wife and sister.

In Virginia a man who marries his wife's sister goes into the penitentiary: I believe it is so in Kentucky. I hope the church of God will be the last to throw open the door to these prohibited marriages. I say nothing about cases which have been passed over by our neglect; but let us henceforth apply the law to all cases which come before us, and let the next question be free from such unhappy connections.

Dr. Davidson: I am opposed to postponement. The matter ought to be finally settled. The clergy need a direction on this subject. Let us be decided at once and finally.

Mr. Cassells, of Norfolk, Va., is opposed to sending the subject to the Presbytries. It was done in 1836. This question has been repeatedly decided in 1772 and 1782-3, etc. Mr. Cassells spoke at length.

Dr. Hendon spoke against referring to the

Rev. Mr. Perkins is in favor of sending the question down to the Presbyteries. He believes that the common sense of mankind has settled that marrying an own sister. But has it so decided respecting marriage with the sister of a wife? Does any one believe the two are alike in moral character. If they are not, our constitutional rule ought to be altered. The prohibi-

tion to a man in Leviticus, to take a sister to his wife during her life time, to vex her, is evident and plain permission to him to marry her after his wife's death.

One says if the law was not in our book it would not be in favor of having it put there, but he was not in favor of meddling with our constitution. Sir, if the rule is wrong, it has been there already too long.

Mr. Weatherby is in favor of reference to Presbyteries as the shortest method of settling the subject finally.

Dr. Goodrich wishes to read one text of Scripture, 1 Cor. 5th chapter, where the incestuous Corinthian was guilty by no other than the Law of vitual law.

We cannot say a man is a good, holy, pious man, *except* he has contracted this marriage

As well say a man is a good and holy man except he gets drunk.

Rev. Mr. Harkness is in favor of referring to the Presbyteries. Our constitution is not inflexible. If wrong let it be revised.

Adjourned.

Magnificent Projects.

The demagogues with their intense love for

the people, are constantly devising ways and means of swindling them. Certain democratic editors especially, who have hitherto appeared to regard economy as the virtue of virtues, are now most zealously calling for the extravagant enlargement of our Navy, and increase of our Army. The New York Herald, (a quasi Dem

one hundred thousand, only one hundred thousand, to the Northern frontiers, so as to receive the fraternal hug of Canada, should war with England take place. The Western Democratic editors would have fort erected beyond the Rocky Mountains, and an army of occupation sent to Canada. The New York Tribune

"We repeat," it says, "that an army of observation should be immediately marched to the Rio Grande. Let the regulars be encamped there—the very presence of such a force would induce Mexico to pause. If she goes to war, we could be immediately reinforced by volun-

To carry into effect all the projects of these economical Democrats, our revenue must be doubled—but this can only be done by extending the tariff to the articles at present free, and increasing it on articles already taxed, and

levying in addition a direct tax upon the People. Will they stand it?

for whom his

and his

the revelation within me, by the mind

that can understand the word of the Highest,

by the will that can decide to obey His law,

by the ever-living intellect which cries out against

chances, I know that I am free, and I feel that

the man who takes from me my liberty, robs

me of that which God gave me. Such is the

consciousness of every human being.

But, this is all profound, explains the man of

critical reasoning.

Human reason is a sure counselor in these

matters. To the Law and to the Testimony,

And to the Bible he takes me, to prove, that a

brotherman, fashioned out of the same clay

as I was taken, by the same hand that

formed me, has a right to enslave me, to take

possession of my body and my soul, to use them

as appendages to his being. When I demand the

proof, to what does he refer me? To the

Principles of Christianity? No. To the example

of Jesus Christ? No. To his commands, "call

no man master, neither say ye Rabbi?" To

his declaration, that all ye are brethren, and ye

are my Father? No. To the first organization

of the Church, when the converts said all that

they had, and had all things in common? No.

To the second great commandment, Love thy

neighbor as thyself—a precept which, by neces-

sity, involves the equality in natural rights of

the whole human family—to the golden rule,

which is but this command, reduced to a more

practical form—Whatsoever ye would that men

should do to you, do ye even so to them? (Mat-

thew 22:39.) To the Apostle's—God is no respecter

of persons—God has made of one blood

all nations to dwell on all the face of the earth

—Masters, give unto your servants that which is

just and equal, forbearing threatening—Have

not the faith of our Lord Jesus Christ with

respect to persons—And again—"My brethren,

have not the faith of our Lord Jesus Christ

with respect to persons?" Controlled by this

line of reasoning, the feeling of impartiality

—the Divine, are above the petty

prejudice of color. They do not descend to

argue the sinfulness of black slavery—but rise

to the dignity of defending slavery in general—

the slavery of white men as well as black men.

"In the days of Christ and his Apostles," Af-

ricans constituted but a small proportion of the

slave population. Laboring men generally, of

all colors, but especially white, were the sub-

jects of the lash. And the form of slavery un-

der which they groined was the garden of the

Assembly, we mean, lived—invested the mas-

ter with absolute power over his human prop-

A black and white photograph of a snowy landscape. In the foreground, there is a flat, snow-covered ground. In the middle ground, a line of trees or bushes is visible against a light sky. The overall scene is quiet and wintry.

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